

The Revelation

A Warner came to this world and the world did not accept him.
**But God will accept him
and will establish his truth with powerful assaults.**

THE WILL

by

HADRAT MIRZA GHULAM AHMAD

THE PROMISED MESSIAH AND MAHDI
Founder of the Ahmadiyya Muslim Jama'at

2004

ISLAM INTERNATIONAL PUBLICATIONS LIMITED

الوصيت

The Will

(English rendering of '*Al-Wa.syyat*' [Urdu])

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Urdu text first published in 1905

Many Urdu editions published since

English translation first published in Pakistan

First UK edition of English translation published in England in 1997

(ISBN: 1 85372 602 8)

Reprinted in USA, The Gambia and England in August 2004

Present Edition (retranslated and revised) published in England
in December 2004

Published by

Islam International Publications Ltd

Islamabad

Sheephatch Lane

Tilford, Surrey

United Kingdom GU10 2AQ

Typeset & Title by

Shaikh Naseer Ahmad

Wakalat-e-Isha'at, Rabwah

Printed in UK at

Raqeem Press

Tilford, Surrey

ISBN: 1 85372 774 1

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ABOUT THE AUTHOR



Born in 1835 in Qadian (India), Hadrat Mirza Ghulam Ahmad remained dedicated to the study of the Holy Qur'an and to a life of prayer and devotion. Finding Islam the target of foul attacks from all directions, the fortunes of Muslims at a low ebb, faith yielding to doubt and religion only skin-deep, he undertook a vindication and exposition of Islam. In his vast corpus of writings (including his epoch-making '*Brahin-e-Ahmadiyya*'), his lectures, discourses, religious debates etc. he argued that Islam

was a living faith, and by following it man could establish contact with his Creator and enter into communion with Him. The teachings contained in the Holy Qur'an and the Law promulgated by Islam were designed to raise man to moral, intellectual and spiritual perfection. He announced that God had appointed him the Messiah and Mahdi as mentioned in the prophecies of the Bible, the Holy Qur'an and Ahadith. In 1889 he began to accept initiation into his Community which is now established in one hundred and seventy six countries. His eighty books are written mostly in Urdu, but some are in Arabic and Persian.

After his demise in 1908, the Promised Messiah^{as} was succeeded by Hadrat Maulawi Nur-ud-Din^{ra}, Khalifatul Masih I. On the death of Hadrat Maulawi Nur-ud-Din^{ra} in 1914, Hadrat Mirza Bashiruddin Mahmud Ahmad^{ra}, who was also the Promised Messiah's 'Promised Son', became Khalifa. Hadrat Mirza Bashiruddin Mahmud Ahmad^{ra} remained in office for nearly fifty two years. He died in 1965 and was succeeded by his eldest son, Hadrat Mirza Nasir Ahmad^{rh}. After seventeen years of meritorious services he passed away in 1982. He was succeeded by his younger brother, Hadrat Mirza Tahir Ahmad^{rh} as Khalifatul Masih IV who, having led the Community to its present strength and world recognition, passed away on the 19th April, 2003. Hadrat Mirza Masroor Ahmad Khalifatul Masih V^{ah} is the present head of the Community and enjoys the distinction of being the great-grandson of the Founder, Hadrat Mirza Ghulam Ahmad^{as}.

FOREWORD

The booklet *Al-Wasiyyat* (Urdu) written in 1905, gives the glad tidings of the second manifestation of Divine grace in the form of Khilafat and details the institution of the grand scheme of making a testamentary disposition for the cause of Islam and the establishment of a graveyard named as the *Bahishti Maqbara*¹.

It was rendered into English, and was first published under the title ‘The Will’ in Pakistan. Except for the first few lines of the original English translation and the translation of the Persian poem, the rest of the book is retranslated by Mirza Anas Ahmad M. A. M. Litt. (OXON), *Wakilul Isha‘at, Tahrik-e-Jadid*, Rabwah. The translator is extremely grateful to Munawar A. Saeed of USA for his valuable suggestions for the improvement of certain parts of translation and his suggestions regarding the format and style of the manuscript. He is also grateful to him for translating the Persian poem for this edition.

Most of the Divine Revelations are taken from the English translation of *Tadhkirah*² translated by the late Sir Muhammad Zafrullah Khan^{ra}. Please also note that the words in the text in normal brackets () and in between the long dashes — are the words of the Promised Messiah^{as} and if any explanatory words or phrases are added by the translator for the purpose of

¹ The graveyard of those who are in the eyes of God worthy of Heaven. [Publisher]

² The book containing dreams, visions and verbal revelations vouchsafed to the Promised Messiah^{as}. [Publisher]

clarification, they are put in square brackets []. The edition has also been typeset anew.

The name of Muhammad^{sa}, the Holy Prophet of Islam, has been followed by the symbol ^{sa}, which is an abbreviation for the salutation *Sallallahu ‘Alaihi Wasallam* (may peace and blessings of Allah be upon him). The names of other prophets and messengers are followed by the symbol ^{as}, an abbreviation for ‘*Alaihissalam* (on whom be peace). The actual salutations have not generally been set out in full, but they should nevertheless, be understood as being repeated in full in each case. The symbol ^{ra} is used with the name of the disciples of the Holy Prophet^{sa} and those of the Promised Messiah^{as}. It stands for *Radi Allahu ‘anhu/‘anha/‘anhum* (May Allah be pleased with him/with her/with them). ^{rh} stands for *Rahamullahu Ta‘ala* (may Allah’s blessing be on him). ^{at} stands for *Ayyadahullahu Ta‘ala* (May Allah, the Mighty help him).

In transliterating Arabic words we have followed the following system adopted by the Royal Asiatic Society.

- | at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word ‘honour’.
- ث *th*, pronounced like *th* in the English word ‘thing’.
- ح *h*, a guttural aspirate, stronger than *h*.
- خ *kh*, pronounced like the Scotch *ch* in ‘loch’.

ذ	<i>dh</i> , pronounced like the English <i>th</i> in ‘that’.
ص	<i>s</i> , strongly articulated <i>s</i> .
ض	<i>d</i> , similar to the English <i>th</i> in ‘this’.
ط	<i>t</i> , strongly articulated palatal <i>t</i> .
ظ	<i>z</i> , strongly articulated <i>z</i> .
ع	‘, a strong guttural, the pronunciation of which must be learnt by the ear.
غ	<i>gh</i> , a sound approached very nearly in the <i>r</i> ‘ <i>grasseye</i> ’ in French, and in the German <i>r</i> . It requires the muscles of the throat to be in the ‘gargling’ position whilst pronouncing it.
ق	<i>q</i> , a deep guttural <i>k</i> sound.
ئ	’, a sort of catch in the voice.

Short vowels are represented by *a* for — (like *u* in ‘bud’); *i* for — (like *i* in ‘bid’); *u* for — (like *oo* in ‘wood’); the long vowels by *a* for — or ٓ (like *a* in ‘father’); *i* for ى — or — (like *ee* in ‘deep’); *ai* for ى — (like *i* in ‘site’)*; *u* for و — (like *oo* in ‘root’); *au* for و — (resembling *ou* in ‘sound’).

Please note that in transliterated words the letter ‘e’ is to be pronounced as in ‘prey’ which rhymes with ‘day’; however the pronunciation is flat without

* In Arabic words like شيخ (Shaikh) there is an element of diphthong which is missing when the word is pronounced in Urdu.

the element of English diphthong. If in Urdu and Persian words 'e' is lengthened a bit more it is transliterated as 'ei' to be pronounced as 'ei' in 'feign' without the element of diphthong thus 'ع' is transliterated as 'Kei'. For the nasal sound of 'n' we have used the symbol 'ñ'. Thus Urdu word 'میں' would be transliterated as 'mein'.*

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe.

We have not transliterated Arabic, Persian or Urdu words which have become part of English language, e.g., Islam, Imam, Mahdi, Qur'an*, Hijra, Ramadan, Hadith, Zakat, Sharia, ulema, umma, sunna, kafir, pukka etc.

For quotes straight commas (straight quotes) are used to differentiate them from the curved commas used in the system of transliteration, ‘ for ع, ’ for ء. Commas as punctuation marks are used according to the normal usage.

The Publishers

* These transliterations are not included in the system of transliteration by Royal Asiatic Society.

• Concise Oxford Dictionary records Qur'an in three forms—Quran, Qur'an and Koran.



الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِهِ مُحَمَّدٍ
وَآلِهِ وَأَصْحَابِهِ أَجْمَعِينَ³

Since God Almighty has informed me, through recurrent revelations, that the time of my demise is near, and since these revelations have been of such force as to shake me to the very core of my being—turning my heart cold to this life—I have deemed it appropriate to write a few words of admonition and advice for my friends and other such persons as may wish to derive benefit from my words. To begin with I commit to writing the divine revelation which informed me of my impending demise and which thereby motivated me to undertake this task. The following is the revelation which was received in the Arabic language. Later the revelation in Urdu will also be mentioned.

قَرُبَ أَجَلُكَ الْمُقَدَّرُ. وَلَا نُبْقَى لَكَ مِنَ الْمُخْزِيَّاتِ ذِكْرًا.
قَلَّ مِيعَادُ رَبِّكَ. وَلَا نُبْقَى لَكَ مِنَ الْمُخْزِيَّاتِ شَيْئًا. وَإِنَّمَا
نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفِّيَنَّكَ تَمُوتُ وَ أَنَا رَاضٍ

³ All praise belongs to Allah, Lord of all the worlds; and peace and blessings be upon His Messenger, Muhammad and upon all his companions and progeny. [Translator]

مِنْكَ. جَاءَ وَقْتُكَ وَنُبْقَى لَكَ الْآيَاتِ بَاهِرَاتٍ. جَاءَ
 وَقْتُكَ وَنُبْقَى لَكَ الْآيَاتِ بَيِّنَاتٍ. قَرُبَ مَا تُوعَدُونَ. وَ أَمَّا
 بِنِعْمَةِ رَبِّكَ فَحَدِّثْ. إِنَّهُ مَنْ يَتَّقِ اللَّهَ وَيَصِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ
 أَجْرَ الْمُحْسِنِينَ.

(Translation) The appointed time of your death is approaching and We shall obliterate all traces of anything the allusion to which causes injury to your honour. Very little is left of the term which God has ordained with respect to you. And We shall remove and extirpate all those objections, and shall leave no trace of them, the raising of which is intended to defame and humiliate you. We have the Power to show you a part of the fulfilment of Our prophecies about the opponents or cause you to die. You will die while I am pleased with you. We shall always cause to remain the manifest signs to testify your truthfulness. The promise which was made is close. Proclaim the bounty of your Lord which He has bestowed on you. The one who adheres to *Taqwa*⁴ and is steadfast, God does not waste the reward of such righteous ones.

It should be remembered here that the saying of the Almighty God that He will not leave behind any such criticisms of my person as should prove a source of my disgrace and defamation, is a statement which has two meanings: (1) first that all objections which

⁴ Fear of God. It also signifies that a true believer shuns the displeasure of God and tries to please Him. [Translator]

are published with the intention of defaming me We shall refute them and they shall be erased and the (2) second that all those who raise such objections and who do not refrain from their mischief and do not renounce smearing your honour, We shall cause them to die and shall obliterate them from the face of the earth with the result that with their destruction their absurd objections would also be wiped out. After that God spoke to me in Urdu regarding my death and addressed me in the following words:

”بہت تھوڑے دن رہ گئے ہیں۔ اُس دن سب پر اُسی چھا جائیگی۔ یہ ہوگا۔ یہ ہوگا۔ یہ ہوگا۔ بعد
اس کے تمہارا واقعہ ہوگا۔ تمام حوادث اور عجائبات قدرت دکھلانے کے بعد تمہارا حادثہ آئے گا“⁵

The knowledge that I have been given about the tribulations refers to the fact that death will grip the earth on all fronts. All around, earthquakes of such severity will occur as will provide a foretaste of the Day of Judgement. The earth will be turned upside down and the lives of many will become agonizingly distressing. Then, those who repent and forsake sin, to them Allah will show mercy. As all the Prophets had prophesied about these days, it is inevitable that all these things prophesied by them should happen. But those who set their hearts aright and follow the ways which are favoured by God, nothing will they have to fear nor will there be any cause of grief for them.

Addressing me God Almighty said:

⁵ "Very few days are left. On that day all will be saddened. This will happen, this will happen, this will take place. Your event will take place after all other events and natural wonders have been demonstrated." [*Tadhkirah*, English translation]

”تو میری طرف سے نذیر ہے میں نے تجھے بھیجتا مجرم نیکوکاروں سے الگ
 کئے جائیں“ اور فرمایا کہ ”دنیا میں ایک نذیر آیا پر دنیا نے اس کو قبول نہ کیا۔ لیکن
 خدا اُسے قبول کرے گا اور بڑے زور آور حملوں سے اس کی سچائی ظاہر کر دیگا۔“⁶
 میں تجھے اس قدر برکت دوں گا کہ بادشاہ تیرے کپڑوں سے برکت ڈھونڈیں گے۔“⁷

And God informed me of another impending earthquake which will be of utmost severity and said:
 ”پھر بہار آئی خدا کی بات پھر پوری ہوئی“⁸ Thus another massive earthquake
 will occur, but the righteous will be protected from it. Become righteous, therefore, and fear God so that you
 may be saved. Fear God today that you may remain in peace from the fear of that Day. It is inevitable that
 the heaven shows some signs and the earth manifest others. But those who fear God shall be saved.

God's Word informs me that many calamities will occur and many disasters will descend on the earth—some during my lifetime and some after I have gone. And He will promote and advance this Movement to its culmination. Some of it will happen at my hands,

⁶ Had the world opened its eyes it would have seen that I appeared at the beginning of the century. Nearly by now one fourth of the fourteenth century has elapsed. And, in accordance with what has been written in *Ahadiith*, at the very time of my claim a solar and a lunar eclipse occurred during the month of Ramadan, and the plague, too, broke out in the country and many earth quakes struck and many others are going to strike. But woe on those who loved the world and did not accept me. [Author]

⁷ "I have sent you as a warner from Me so that the guilty ones might be separated from the righteous," And He said: "A warner came to the world and the world did not accept him but God will accept him and will establish his truth with powerful assaults." [see note ⁶ above] And "I shall bless thee, so much so that kings shall seek blessings from thy garments." [Translator]

⁸ "Again the spring came and once again the Word of God was fulfilled." [Translator]

and some after me.

This is the Way of God. And since He created man on the earth He has always been demonstrating this Way by helping His Prophets and Messengers and granting them predominance, as He says: كَتَبَ اللَّهُ لَأَعْلَيْنَا أَنَا وَرُسُلِي⁹ And by predominance is meant that, as Messengers and Prophets desire that God's *Hujjat*¹⁰ is established on the earth and no one is able to oppose it, so in turn God with His powerful signs brings to light their [of Prophets] Truth as well as the Truth which they [the Prophets] wish to propagate in the world and He lets the seed of it [the Truth] be sown by their own hands. However, He does not let it come to full fruition at their hands. Rather He causes them to die at such time as apparently forebodes a kind of failure and thereby He provides an opportunity for the opponents to laugh at, ridicule, taunt, and reproach the Prophets. And when they have done all they could do in the way of ridicule and reproach, then He reveals a Second Hand of His Power and creates such means by which the objectives which had to some extent remained incomplete are fully realized. Thus He manifests two kinds of Powers. (1) First He shows the Hand of His Power at the hands of His Prophets themselves. (2) Second at the time when, after the death of a Prophet, believers face difficulties and problems and the enemy gains force and thinks that now all is lost [as for as the mission of the Prophet is concerned], and is convinced that it is the time when

⁹ (Translation) God has ordained that He and His Prophets shall prevail. [Author], (Al-Mujadalah 58:22 [Translator])

¹⁰ Literally Argument. Here it means Will, Purpose of God. [Translator]

the community [of the followers of a Prophet] will be wiped off the face of the earth, and even members of the community start dithering and plunge into despair, feeling so helpless, and a few of them who are unfortunate resort to apostasy¹¹, then God, for the second time, shows His Mighty Power and supports and takes care of the community which was about to fall. Thus a person, who remains steadfast till the end, sees this miracle of God. As it happened at the time of Hadrat Abu Bakr Siddiq^{ra}, when the death of the Holy Prophet^{sa} was considered untimely and many ignorant Bedouins turned apostate. The companions^{ra} of the Holy Prophet^{sa}, too, stricken with grief, became like those who lose their senses. Then Allah raised Abu Bakr Siddiq^{ra} and showed for the second time the manifestation of His Power and thus Islam, which was about to fall, was supported by Him and He fulfilled this promise of His which was given [in the verse]: وَلَيَمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّنْ بَعْدِ خَوْفِهِمْ أَمْنًا. That is, after the fear we shall firmly re-establish them.¹² That is what also happened at the time of Moses^{as}, when he died on his way from Egypt to Kin'an before taking Israelites to the intended destination in accordance with the promise. At his [Moses's] death Israelites were plunged into deep mourning. It is written in Torah that with the grief at this untimely death [of Moses^{as}] and his sudden departure the Israelites wept

¹¹ Literal translation of the underlined phrase is 'and choose the ways of apostasy' 'مرتبہ ہونے کی راہیں اختیار کر لیتے ہیں'. [Translator]

¹² The full meanings of the verse are:

"And that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security and peace after their fear." *Surah Al-Nur (24:56)*. [Translator]

for forty days¹³. The same happened with Christ^{as}. At the time of the incident of Crucifixion all his disciples scattered and even one of them apostatized.

So dear friends! since it is the *Sunnatullah*¹⁴, from times immemorial, that God Almighty shows two Manifestations so that two false joys of the opponents be put to an end, it is not possible now that God should relinquish His old-established *Sunnat*¹⁵. So do not be grieved on what I have said to you; and nor your hearts should be distressed. For it is essential for you to see the second Manifestation, too, and its coming is better for you because it is everlasting the continuity of which will not end till the Day of Judgement. And that second Manifestation cannot come unless I depart. But when I depart, then God will send this second Manifestation for you which shall always remain with you as it is promised by God in *Brahin-e-Ahmadiyya*¹⁶. And this promise is not for my person. Rather the promise is with reference to you, as God says: I shall make this *Jama'at*¹⁷ who are your followers, prevail over all others till the Day of Judgment. Thus it is inevitable that you see the day of my departure, so that after that day the day comes which is the day of ever-lasting promise. Our God is He Who keeps His promise and is Faithful and He is the Truthful God. He shall show you all that He has

¹³ Deuteronomy chapter 34 verse 8.

Note: Some editions mention 30 instead of 40 days. [Translator]

¹⁴ Practice, Way, Law, of God. [Translator]

¹⁵ See footnote ¹⁴ above. [Translator]

¹⁶ The first book of the Promised Messiah^{as}, published in four parts in 1880, 1882 and 1884. [Translator]

¹⁷ The community of the followers of the Promised Messiah^{as}. [Translator]

promised. Though these days are the last days of this world, and there are many a disaster waiting to happen, yet it is necessary that this world continues to exist until all those things about which God has prophesied come to pass. I came from God as a Manifestation of His Power and I am an incarnation of God's Power. And after I am gone there will be some other persons who will be the manifestation of the second Power [of God]. So, while waiting for the second Manifestation of His Power, you all together keep yourselves busy praying. And let a community of righteous people, one and all, in every country keep themselves busy in prayers so that the second Manifestation may descend from the Heaven and shows you that your God is such Mighty God. And keep it in mind that the time of your death is near and you do not know at what hour that moment would come.

Let the righteous persons of the *Jama'at* who have pious nature accept *Bai'at*¹⁸ in my name.¹⁹ God desires to draw all those people whether they belong to Europe or Asia who inhabit various habitations of

¹⁸ Oath of Allegiance. [Translator]

¹⁹ Such persons will be selected by consensus of opinion among the believers. Hence if forty believers agree that a person is competent to accept *Bai'at* in my name, he will be entitled to accept *Bai'at*. And such a person ought to make himself an example for others. God has informed me that 'I shall raise for thy community one from thy progeny and shall honour him with my revelation and with nearness to me. Truth will flourish through him and a large number of people accept it.' So wait for those days. And you should remember that one is recognized only when one's time comes. And it is possible that before such a time one may seem an ordinary person; or because of some deceptive thoughts, one may even be regarded as objectionable; as a man who is destined to be perfect, is at one time, only semen or clot of blood in the womb. [Author]

the world and who have virtuous nature to the Unity of God²⁰ and unite men, His servants, in one Faith. This is the very purpose of God to achieve which I have been sent to the world. So you, too, pursue this end, but with kindness, moral probity and by stressing on prayers. And till that time that someone, inspired by God with the Holy Spirit, is raised by Him, all of you should work in harmony after me.

And let you, too, partake of the Holy Spirit by compassion and by purifying your souls. Because without the Holy Spirit true *Taqwa*²¹ cannot be attained. And, totally shedding all base desires of the self, choose for the sake of winning the pleasure of God that path compared to which no path can be narrower and straiter. Don't fall in love with the pleasures of the world, for they take you away from God. For the sake of God choose life of austerity. The pain which pleases God is better than the pleasure which makes God angry. And that defeat which pleases God is better than the victory which invites the wrath of Allah. Renounce the love which brings you nearer to the wrath of Allah. If by purifying your hearts you will come to Him, then He will help you whichever path you tread and no enemy shall ever be able to harm you. You can never ever win the pleasure of Allah unless you, relinquishing your desire, abandoning your pleasures, sacrificing your honour, disowning your wealth, discarding your life, bear such hardships in His way as make you suffer pangs of

²⁰ *Tauhid* is the word used by the Promised Messiah^{as} and has a wide connotation. [Translator]

²¹ See footnote ⁴ page 0.[Translator]

death. But once you had suffered hardships for Allah, you will come in the lap of God like a beloved child. And you will be made heirs of those pious persons who have preceded you. The door of every blessing will be opened to you. But there are few who belong to this category. God addressed me and told me that *Taqwa* is a tree such as should be planted in the heart. The very water which nourishes *Taqwa* is the water which irrigates the whole garden. *Taqwa* is a root such that if it does not exist every thing becomes meaningless; and if it remains intact then nothing is lost. What benefit is there for a man in indulging himself in the useless activity of claiming with his tongue that he seeks God while he has no sure footing with his Lord. Look, I say to you truly and sincerely that a person who mixes with his Faith any worldly matter to adulterate it [the faith] is ruined. And for that soul Hell is very near all of whose intentions are not for God—rather some of them are for God and others are for the world. Thus if you have an iota of worldly adulterations in your intentions then all your worship is in vain. In such a case you do not follow God. Rather you follow Satan. Never ever expect that when you are in such a condition God will help you. Rather in this condition you are a worm of earth and in no time you will be perished in the same way as worms of the earth perish. And God shall not be in you. Rather God will be happy to have you destroyed. But if you shall in reality die by killing your base selves then you shall appear in God and God shall be with you. And the home where you live will be

blessed; and God's mercy will descend on the walls which are the walls of your houses. And that city shall be blessed where such a person lives. If your life, your death, and every action and movement of yours and your kindness and your anger will be for God and God alone and if, in no trouble or difficulty you shall put God to test and shall not sever your relationship with Him—rather, under these trials, you will step forward towards God— then, I truly say to you, that, you will become a chosen people of God. You, too, are human as I am human and that very God Who is mine is yours. So don't lay waste your noble capacities. If you will be totally inclined towards God, then, be reminded—and I say it in accordance with the wishes of God—that, you shall become a chosen people of God. Let the Greatness of God take root in your hearts and confess His Unity not with your tongues alone but with your actions, too, so that God, too, shows to you His Mercy and Kindness in His Divine Actions. Refrain from malice. And treat human beings with true compassion and benevolence. Adopt every path of righteousness for who knows from which of these paths you will be accepted?

Rejoice and be happy that the field of achieving nearness to God is vacant and there is no other competitor. Every nation is busy loving the world and to the things which please God the world is paying no attention. Now this is the time that those who wish to enter this door, mustering all their strength, should show their mettle and by doing so win a specially coveted prize from God.

Don't think that God will let you go to waste. You are a seed of the Hand of God which was sown in the earth. God says that this seed will grow and flower and its branches will spread in all directions and it will become a huge tree. So blessed is one who believes in what God says and does not fear the trials which he suffers on his way to God. For the coming of trials is essential so that God may try you to see who is true in his declaration of *Bai'at* and who is false. Whoever slips at a trial, he would do no harm to God whatsoever and ill-luck would take him to hell. Were he not born, it would have been better for him. But all those who remain steadfast till the end—they will be shaken with quakes of calamities, and storms of misfortune will batter them, people will jeer and mock them, and the world will treat them with extreme hatred—shall at last come out victorious. And doors of Blessings shall be opened to them. God addressed me and said that I should inform my *Jama'at* that those who believed and their belief is not adulterated with worldly considerations and is free from hypocrisy and cowardice and is such as it does not fall short of any stage of obedience, these are the people who belong to those who are favourites of God. And God says that these are the very people who have a sure footing with their Lord.

Listen, O those who can, to what God desires from you. And what He desires is only that you become solely His and do not associate any partners with Him, neither in the heavens nor on the earth. Our God is that God who is alive even now as He was

alive before. He speaks even now as He used to speak before. And even now He hears as He used to hear earlier. It is a false notion that in these times He does hear but does not speak. But He hears and speaks, too. All His Attributes are eternal and everlasting. None of His Attributes is in abeyance, nor will it ever be. He is the One without any associate Who has no son, nor has He any wife. He alone is the peerless Who has no one like Him. And He is the One Who is unique in that none of His Attributes are exclusively possessed by anyone besides Him. He is the One Who has no equal. He is the One Who has no one to share with Him His Attributes. And He is the One no Power of Whose is less than perfect. He is near, though He is far and He is far, though He is near. He can reveal Himself to *Ahl-e-Kashf*²² in personification, but He has no body, nor any shape. He is above all, but it cannot be said that there is anything beneath Him. He is on '*Arsh*²³, but it can't be said that He is not on the earth. He is the sum total of all Perfect Attributes and He is the Manifestation of every True Praise. He is the source of all that is Good and encompasses all Powers and He is the source of all Beneficences. He is the One to Whom everything returns. He is the Lord of all realms. He possesses every Perfection and is free from all defects, imperfections and weakness. It is His sole prerogative that all those who belong to the earth as well as all those who belong to the heavens should worship Him. As far as He is concerned nothing is

²² *Kashf* is a unique spiritual vision which one experiences in the state of wakefulness. *Ahl-e-Kashf* are those who experience *Kashf*. [Translator]

²³ The Divine Throne. [Translator]

impossible for Him. All souls and their potentialities, and all particles and their potentials are His and only His creation. Nothing comes into existence without His agency. As for Him He reveals Himself through His Powers, His Omnipotence and His Signs. We can attain Him only through Him. He always reveals His Person to the righteous and shows them His Omnipotence—and this is the only means by which He is recognized and by which that way is recognized which is favoured by Him. He sees without physical eyes and hears without physical ears and speaks without a physical tongue. Likewise it is His work to bring a thing into existence from nothingness. For example, in the visions of dream you see how He creates a world without matter and shows you every mortal and nonexistent being as having existence. Thus are all His Powers. Ignorant is he who denies His Powers. Blind is he who has no knowledge of His profound and inconceivable Powers. He can, and does, everything that He intends to, except those things which violate His Majesty or which are in conflict with His Promises and Verdicts. He is unique in His Being, in His Attributes, in His Actions and in His Powers. All doors to reach Him are closed except the one door which the Noble Qur'an has opened. And all Prophethoods and all Books of the past are such as now there is no need left to follow them independently. Because the Prophethood of Muhammad^{sa} comprises them all and encompasses them all. And except it [the Prophethood of Muhammad^{as}] all routes to God are closed. Each and

every truth which leads to God is in it alone. Neither any truth will come after this, nor there was a truth which is not present in it. And for this reason all Prophethoods have ended with this Prophethood. And so it should have been: for a thing which has a beginning must also have an end. But this Prophethood of Muhammad^{sa} in its intrinsic beneficence is not deficient. Rather its beneficence far surpasses the beneficence of other prophethoods. Following the Prophethood of Muhammad^{sa} is the easiest route through which one can reach God. Obedience to it wins greater gifts of Divine love and Divine communion than ever before. However, a perfect follower of this [the Prophethood of Muhammad^{sa}] cannot be called a prophet per se, for that would be an affront to the perfect and consummate Prophethood of Muhammad^{sa}. Yet the two expressions *Ummati*²⁴ and *Nabi*²⁵ can be applied in conjunction with regard to him [the follower of the Holy Prophet^{sa}]. Because by doing so no disrespect is implied as far as the perfect and consummate Prophethood of Muhammad^{sa} is concerned. Rather because of this beneficence of the Holy Prophet^{sa} the light of his Prophethood becomes all the more apparent²⁶. When the recipient of the beneficence of

²⁴ The true follower of Muhammad^{sa} who is blessed with his beneficence and, through this, can attain each and every spiritual station. [Translator]

²⁵ Prophet. [Translator]

²⁶ In spite of this, it should be remembered that after Muhammad^{sa} the door for law-bearing prophethood has been firmly closed. And after the Qur'an there is no book [scripture], which adds to, supersedes or cancels its commandments that will be revealed; for the ministry of the Qur'an lasts until the Day of Judgement. [Author]

the Holy Prophet^{sa} receives that Divine Revelation which, both in its quality and quantity, attains the highest degree and is free from all impurities and deficiencies, and when it openly and explicitly reveals the matters pertaining to the unknown, then such a Revelation is in other terms designated as Prophethood. All the prophets are in agreement concerning this matter. Thus it is not possible that a people about whom it is said ²⁷ *كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ* and who are taught the prayer *إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ*²⁸ should be such a people that all its members are deprived of attaining this high station and not a single one of them can attain it. Were it so, the grave consequence of this would have been that *Ummat-e-Muhammadiyya*²⁹ would have remained imperfect and inadequate and all those belonging to *Ummat-e-Muhammadiyya* had remained [spiritually] blind. The other more grave consequences would have followed—the beneficence of the Holy Prophet would have been slurred and his *Quwwat-e-Qudsiya*³⁰ would have remained imperfect. Moreover, the teaching of the supplication which Muslims were instructed to say five times in their daily obligatory prayers would have been in vain. On the other hand if this *Kamal*³¹ were

²⁷ You are the best people raised for the good of mankind. Surah Al-e-Imran (3:111). [Translator]

²⁸ Guide us on the right path, the path of those on whom Thou hast bestowed Thy blessings. Surah Al-Fatihah (1:6-7). [Translator]

²⁹ The community of the followers of Muhammad^{sa}. [Translator]

³⁰ The Spiritual Power to bring about a spiritual change in a person. See the Qur'an 8:25, where it is specifically mentioned with respect to the Holy Prophet^{sa}. [Translator]

³¹ Literally 'perfection'. Here it signifies the prophethood. [Translator]

made possible for one to achieve directly without completely following the Light of the Prophethood of Muhammad^{sa}, then the meaning and significance of *Khatm-e-Nabuwwat*³² would have been negated. Thus to avoid both these dangers God, the Mighty, vouchsafed the consummate, perfect, pure and venerated revelation to such persons who completely lose themselves in Holy Prophet^{sa} and no barrier remains between them and him^{sa}. They personify the meaning and substance of an *ummati* and the true meaning of following the Holy Prophet^{sa} is fully realized in them in such a way that their beings do not remain their beings but are lost in the being of the Holy Prophet^{sa}, so much so that in the mirror of their total absorption the person of the Holy Prophet is fully reflected and along with this they are vouchsafed a personal communion with God like other prophets.

This is how some individuals, despite being *ummati*, have earned the title of 'Prophet'. For such Prophethood is not distinct from the Prophethood of Muhammad^{sa}. In fact, on close reflection, we find that it is none other than the Prophethood of Muhammad^{sa}, which has manifested itself in a new mode. This is what is meant by the statement of the Holy Prophet^{sa} with reference of the Promised Messiah^{as} viz. ³³نَبِيُّ اللَّهِ. وَإِمَامُكُمْ مِنْكُمْ that is he is a prophet as well as an *ummati*. Those who are not the followers of the Holy Prophet^{sa} by no means can step in to occupy this

³² Seal of Prophethood; the end of prophethood in so far as it is not the result of Muhammad's^{sa} beneficence. [Translator]

³³ See Sahih Muslim, Kitabul Fitan, Babu Dhikril Dajjal and Babu Nuzuli 'Isabni Maryama. [Translator]

exalted station. Blessed is he who comprehends this point that he may save himself from destruction. God caused 'Isa^{as} to die as the plain and explicit verse of God i.e. **فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ**³⁴ bears witness to it, the meaning of which, in the context of the relevant verses, is that on the Day of Judgement God will ask 'Isa^{as} "Was it you yourself who taught your followers 'Believe in me and my mother as gods?' ". On this he will reply 'As long as I remained among them I was witness over them and was their custodian, but after you caused me to die, how could I know what was the heresy with respect to which they went astray!' Now, if one desires one can take the verse to mean 'When you caused me to die;' or if one so desires one, not abandoning one's unjustified obduracy, can take it to mean 'When you raised me to Heaven with my physical body.' In any event, this verse proves that 'Isa^{as} will not return to this world. Because if he would return to this world before the Day of Judgement and break the Cross, then in that case it would not be possible that 'Isa^{as}, who is a prophet of God, tell such a blatantly plain lie in the presence of God on the Day of Judgement viz., 'I have no knowledge whatsoever that after me my people adopted a false doctrine and made me and my mother gods'. Can a person who returns to the world and lives in the world for forty years and fights Christians tell such detestable lie—i.e. 'I am totally ignorant of it'—even though he is a Prophet? Thus the above verse

³⁴ Since Thou didst cause me to die, Thou hast been the Watcher over them. (Surah Al-Ma'idah 5:118). [Translator]

prevents the return of ‘Isa, because, otherwise, he must be taken to be a liar. If he is in Heaven with his physical body and, as the above verse elucidates, he will not descend on the earth till the Day of Judgement, would he die in Heaven and in Heaven would his grave be? But to die in Heaven is contradicted by the verse ³⁵فِيهَا تَمُوتُونَ. Hence, all this proves that he [‘Isa^{as}] did not ascend to Heaven with his physical body, but went to Heaven after having died. If to oppose the Book of God, when it has given an explicit verdict, is not a sin, then what it is?

Had I not come such misinterpretations were forgivable. But now that I have come from God and the true and explicit meanings of the Holy Qur’an have been clarified, even then not to give up false beliefs is not the way of those who are honest. For me the Signs of God were manifested in the heaven as well as the earth. Even one fourth of the century has elapsed. And thousands and thousands of signs have been shown. The age of the world has entered its seventh millennium. What kind of hard-heartedness is this that even now you do not accept the truth! Look! I announce in a loud voice that God's Signs have not yet been exhausted. After the sign of that first earthquake which struck on 4th April, 1905—about which a warning was given a long time before its occurrence—God has again warned me that another severe earthquake will strike in the time of spring. They will be the days of spring. I do not know whether it will strike in the beginning of spring when

³⁵ 'Therein shall you die.' (Al-A‘raf 7:26). [Translator]

trees come into leaf or in the middle. Or whether it will strike in the last days of spring. Note that the words of Divine revelation are “پھر بہار آئی خدا کی بات پھر پوری ہوئی”³⁶. Because the first earthquake struck at spring time, God informed me that the second earthquake, too, shall strike in spring. And as some trees begin to put out new leaves at the end of January, so from this month will begin the days of fear and probably will last till the end of May.³⁷

And God said زُلْزَلَةُ السَّاعَةِ , meaning that earthquake will be like the Day of Judgement. And again He said لَكُمْ نُرْيِ الْيَتِّ وَنَهْدِمُ مَا يَعْمُرُونَ³⁸ i.e. 'For you We shall show signs and those who build buildings We shall continue to demolish them [the buildings].' And again He said ”بھونچال آیا اور شدت سے آ یا زمین تھوڑا بالا کر دی“³⁹ It means that a severe earthquake will strike and will turn the earth, that is some parts of the earth, upside down as happened in the time of Lot. And again He said اِنِّیْ مَعَ الْاَفْوَاجِ اِیْنِکَ بَعْتَهُ that is 'Stealthily with My legions I shall come. Of that day no one shall know.' So it happened with the town of Lot. Till it was turned upside down no one

³⁶ 'Again came the spring and again the Word of God was fulfilled'. [Translator]

³⁷ I do not know whether by 'The days of Spring' are meant the days of the spring which will come after the passing of this winter or whether the fulfilment of this revelation will come to light at some later time in the days of spring. In any case the Word of God shows that the time of the fulfilment of this prophecy will be the time of spring—whichever spring it may be. But God shall come like a man who stealthily comes at night. This is what God has told me. [Author]

³⁸ There is another Revelation, too, regarding this: 'For you My Name was Glorified'. [Author]

³⁹ 'An earth quake struck. It struck with ferocity. It turned the earth upside down.' [Translator]

knew of it, and all were busy eating, drinking and enjoying themselves and all of a sudden the earth was turned upside down. Hence, God says that here, too, the same thing will happen because sin has crossed all bounds and man has fallen in love with the world to the extreme and the way of God is looked down upon with disdain. And He said ⁴⁰”زندگیوں کا خاتمہ“۔ And then addressed me and said *قَالَ رَبُّكَ إِنَّهُ نَزَّلَ مِنَ السَّمَاءِ مَا يَرْضِيكَ رَحْمَةً مِنَّا* *وَكَانَ أَمْرًا مَقْضِيًّا* that is 'your God says that one *Amr*⁴¹ shall descend from Heaven by which you will be made happy. This is a blessing and mercy from Us. This is a thing decreed which was ordained from the beginning.' And heaven must refrain itself from descending it until this prophecy is publicized among peoples. Is there anyone who will believe in things which I say! yes, but only he who is fortunate.

Note that this proclamation is not made to cause anxiety, but only to prevent future fears lest one should be destroyed unknowingly. Every action is determined by intentions and my intention is not to cause pain, but to protect against pain. Those who repent shall be saved from the punishment of Allah. But that unfortunate man who does not repent, nor does he shun the company of those who indulge in ridicule, nor does he renounce foul deeds and sin, his days of destruction are near because his defiance deserves Divine wrath in the eyes of God.

Here another matter deserves mentioning. I have already spoken about it. And the matter in question is

⁴⁰ The end of lives. [Translator]

⁴¹ *Amr* literally means thing, commandment, power, authority. Here it means a Sign. [Translator]

that God has informed me about my death. He addressed me and told me about my life that ”بہت تھوڑے دن رہ گئے ہیں“⁴² and said ”تمام حوادث اور عجائبات قدرت دکھلانے کے بعد تمہارا حادثہ آئیگا۔“⁴³ This points out to the fact that it is inevitable that before my death the world is subjected to some calamities and some extraordinary signs of Power are shown so that the world gets prepared for a revolution and after that revolution my death takes place. And I was shown a spot in the vision and was told: this is the spot of your grave. I saw an angel who was measuring the ground and arriving at a certain spot, he said to me: this is the place of your grave. Then I was shown a grave which was brighter than silver and all its clay appeared to be silver and it was said to me: This is your grave. I was shown a place which was named *Bahishti Maqbarah*, and it was conveyed to me that it contained the graves of such selected members of the community who are destined for heaven. Since then I have always been concerned that a piece of land should be bought for the *Jama'at* for the purposes of the graveyard. But because in and around Qadian a good piece of land commands high prices, so this objective remained suspended for a very long time. Now after the death of my brother Maulawi 'Abdul Karim Sahib, may Allah have mercy on his soul, and now that about my own death, too, continuous revelations have been revealed, I thought it proper that arrangements of a graveyard should soon be made. Hence I have proposed that a piece of land from my

⁴² Very few days are left. [Translator]

⁴³ After all calamities and after showing all the extraordinary signs of Power your calamity [i.e. your death] will happen. [Translator]

own property which is adjacent to our orchard and the price of which is no less than a thousand rupees, be used for this purpose. And I pray that God may bless it and that He may make this very piece of land *Bahishti Maqbarah*; and make it the resting place of those members of the *Jama'at* who are pure of heart and who have in reality given precedence to Faith over the world and who have renounced the love of the world and submitted themselves to God and who have brought about in themselves a holy change and who have, like the disciples of the Holy Prophet^{sa} set the example of Faithfulness and Truthfulness, *Amin*, O Lord of the world.

I pray again: O my Mighty God make this piece of land fit for the graves of those of my *Jama'at* who are pure of heart and who have in reality become solely for you and in their works there is no adulteration of the worldly objectives, *Amin*, O Lord of the world.

Again for the third time I pray: O my Mighty and my Benevolent! O God who is Forgiving and Merciful give in this land a piece for graves only to those who truly believe in this chosen one of Yours and who have no trace of hypocrisy, of selfish desires and of unfounded suspicions⁴⁴ in their hearts; and as

⁴⁴ Suspicion is a grave calamity which in no time sets alight faith [and destroys it] as fierce fire burns dry straw. One who suspects and mistrusts the Messengers of God, God Himself becomes his enemy and stand up to fight him. He is so jealous for His chosen ones as no one is compared to Him. When all sorts of attacks were made against me, it was this very jealousy of God which was kindled for me, as He said:

إِنِّي مَعَ الرَّسُولِ أَقَوْمٌ وَالْوَلُومُ مِّنْ يُّلُومُ وَأَعْطَيْكَ مَا يَدُومُ. لَكَ دَرَجَةٌ فِي السَّمَاءِ وَفِي الدُّنْيَا
هُمْ يُبْصِرُونَ. وَلَكَ نُرٌّ أَيْ وَنَهْدُمْ مَا يَعْمرُونَ. وَقَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا. قَالَ إِنِّي

faith and obedience deserve to be followed and observed, they follow and observe it for your sake; and the condition of their heart is such that, [while alive,] they have sacrificed their lives for you and in your path; and with whom You are pleased; and about

أَعْلَمُ مَا لَا تَعْلَمُونَ. إِنِّي مُهَيِّئُ مَنْ أَرَادَ إِهَانَتَكَ. لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ. أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ. بِشَارَةَ تَلَقَّاهَا النَّبِيُّونَ. يَا أَحْمَدُ أَنْتَ مُرَادِي وَمَعِيَ. أَنْتَ مِنِّي بِمَنْزِلَةِ تَوْحِيدِي وَتَفَرِيدِي وَأَنْتَ مِنِّي بِمَنْزِلَةِ لَا يَعْلَمُهَا الْخَلْقُ. وَأَنْتَ وَجِيهَةٌ فِي حَضْرَتِي. اخْتَرْتُكَ لِنَفْسِي. إِذَا غَضِبْتَ غَضِبْتُ وَكُلَّمَا أَجِيبْتَ أَجِيبْتُ. أَفْرَكَ اللَّهُ عَلَى كُلِّ شَيْءٍ. الْحَمْدُ لِلَّهِ الَّذِي جَعَلَكَ الْمَسِيحَ ابْنَ مَرْيَمَ. لَا يُسْتَلْ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ. وَكَانَ وَعْدًا مَفْعُولًا. يَعْصِمُكَ اللَّهُ مِنَ الْعَذَابِ. وَيَسْطُوْنَ بِكُلِّ مَنْ سَطَا. ذَالِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ. أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ. يَجِبَالٍ أَوْبَى مَعَهُ وَالطَّيْرِ. كَتَبَ اللَّهُ لِأَغْلِبَنَّ أَنَا وَرُسُلِي. وَهُمْ مِنْ بَعْدٍ عَلَيْهِمْ سَيِّغُوبُونَ. إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ. إِنَّ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ. سَلَامٌ قَوْلًا مِنْ رَبِّ رَجِيمٍ. وَامْتَازُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ.

"I shall stand with My Messenger and shall rebuke the one who rebukes him and shall bestow on thee that which lasts forever. You have a rank in heaven and among those who are able to see. We shall show signs for you and shall demolish that which they build. They said: Will you place therein one who will commit disorder? He said: I know that which you do not know. I shall humiliate him who designs to humiliate thee. Be not afraid, the Messengers are not afraid in My Presence. Allah's decree has arrived, then do not hasten it. Good news which is conveyed to the Prophets. O My Ahmad, you are My purpose and are with Me. You are to Me like My Unity and My Uniqueness. You have a standing with Me of which people have no knowledge. You have a high standing in My Presence. I have chosen you for Myself. When you are angry, I am angry, and when you love, I love. Allah has preferred you to everything. All praise belongs to Allah, Who has made you Messiah, son of Mary. He is not accountable for that which He does and they are accountable. This promise was bound to be fulfilled. Allah will safeguard you against your enemies and will attack him who attacks you. That is because of their disobedience and transgression. Is not Allah sufficient for His servant? O mountains and birds, bow down to Allah along with him. Allah has decreed: I and My Messengers shall prevail. After their defeat, they shall soon be victorious. Allah is with those who are righteous and do their duty to the utmost. Those who have believed stand firmly on truth in the estimation of their Lord. Peace is the word from the Merciful Lord. O guilty ones, this day, separate yourselves from the righteous." [*Tadhkirah*, English translation]

whom You know that they are totally lost in their love for You; and those who have a relationship of love for Your chosen one and have such devotion for him as they would not hesitate to shed their lives for him—a relationship based on loyalty, total respect and veneration and a relationship based on the fact that their hearts embrace faith with open bosom without feeling any constraint, *Amin*, O Lord of the world.

And because very great tidings have been given to me about this graveyard and because God did not only say that this graveyard is *Bahisht*⁴⁵, but also said *أَنْزَلَ فِيهَا كُلَّ رَحْمَةٍ* that is every kind of blessing has been descended on this graveyard, and there is no blessing which is not shared by those who are buried in this graveyard, God has inclined my heart through His *Wahi-e-Khafi*⁴⁶ towards the idea that for the burial in the graveyard some conditions should be prescribed and only those would be admissible who, because of their truthfulness and their perfect righteousness, comply with them. They are three conditions and are binding on all.

- (1) I have donated the present plot of land as a contribution from myself. But for the completion of this compound another tract of land of required dimensions will be purchased the price of which will be approximately one thousand rupees. To make it attractive some trees will be planted and a well will be dug. To the north of this graveyard

⁴⁵ Abode of those who will go to Heaven. [Translator]

⁴⁶ A non-verbal revelation which is a kind of Divine Inspiration. [Translator]

there is a grate pool of stagnant water and as the graveyard is accessible only through this side a bridge will be built. For these sundry expenses, two thousand rupees are needed. Thus, the total expenditure amounts to three thousand rupees which is needed for whole of this project. Hence, the first condition is that whoever desires to be buried in this graveyard should contribute towards the expenses of its maintenance according to his/her capacity. Such contributions are demanded only from people who desire to be buried herein, and not from others. At present this contribution should be sent to my respected brother, Maulawi Nuruddin Sahib; but if God so wishes this practice will continue after the death of all of us. In such eventuality, there should be an *Anjuman*⁴⁷ which should be responsible to spend the funds from such income (which would be raised from time to time) as it deems fit for the propagation of Islam and for spreading the Unity of God⁴⁸.

- (2) The second condition is that from among the *Jama'at* only those will be buried in this graveyard who make a testamentary disposition that one tenth of his/her entire property shall, under the directions of the Movement, be devoted to the propagation of Islam and carrying out of the teachings of the Qur'an. It will be open to every righteous person whose faith is perfect to provide for this purpose in his Will more than one tenth,

⁴⁷ The executive body of the Movement. [Translator]

⁴⁸ See footnote ²⁰ on page 0. [Translator]

but it shall not be less. And this income in cash shall be held in custody of an *Anjuman* whose members should be honest and knowledgeable, and they, with mutual consultation, and according to the directions laid down above, shall use the fund for the advancement of Islam, dissemination of the Quranic knowledge, publishing religious books and for [the expenses of] missionaries of the Movement. It is the promise of God that He will cause the Movement to flourish, so it is expected that abundance of funds will be forthcoming for the propagation of Islam. Every matter pertaining to the proposals about the propagation of Islam, going into the details of which will be premature, will be paid for out of these funds. And when a party of those who are made responsible for discharging these duties passes away, then those who will succeed them shall be bound to render all those services in accordance with the instructions of Ahmadiyya Movement. These funds shall also be used to help those orphans, the poor, and the new converts into the Ahmadiyya Community who do not have sufficient means to support themselves. And it shall be permissible to augment these funds through trade and commerce. Do not think that these things which I have said are inconceivable. No, they are the Will of that Mighty One Who is the Lord of the earth and the heaven. I am not worried and grieved how and from where these funds would come, nor am I grieved about how such a community will be

raised who, inspired by faith, shall demonstrate such heroic feats. Rather I am worried that after I am gone persons who will be entrusted with these funds may not, seeing the abundance of funds, stumble and fall in love with the world. So I pray that such honest people may always be found by the Movement who work for God alone. However, it shall be lawful that those who have no means to support themselves should be given something from these funds by way of help.

- (3) The third condition is that every such person shall lead a righteous life and abstain from all that is prohibited and shall not do anything that amounts to association of something with God or to an innovation in the faith. He should be a true and sincere Muslim.
- (4) Every righteous person who owns no property and is unable to render any financial service (to the community) can be buried in this graveyard, provided that it is established that, while alive, he continued to serve the Faith with dedication and was righteous.

INSTRUCTIONS

1. Anyone who wishes to make a will in accordance with the above conditions, his/her will shall be executed after his/her death. However, it shall be incumbent that the will be made in writing and entrusted to the appointed trustee of the Movement. It shall also be incumbent to print and publish it, since at the time of death making bequests often becomes difficult. And as the days of Divine Signs and calamities are near, so in the eyes of God one who makes a will at the time when He is living in peace holds a very high rank. And making such will as renders an unending financial help will be a source of perpetual reward for the one who makes such a will and such a will comes in the category of *Khairat-e-Jarya*⁴⁹.
2. Anyone who lives in any other part of the country away from Qadian and is bound by the conditions mentioned earlier, his/her heirs should, after the death of such a person, put his/her corpse in a box and bring it to Qadian. If a person eligible for burial here dies before the graveyard is completed—that is before the completion of the bridge etc.—his/her corpse should be kept in trust in a box and buried at the place of his/her death. After the completion of all the necessary arrangements relating to the graveyard his/her corpse should be brought to Qadian. However, it would not be

⁴⁹ A charity or any other good deed the effect and the reward of which is unending. [Translator]

proper to exhume the bodies of those who have not been buried in a box.⁵⁰

Let it be made clear that it is the Will of Allah that such as have perfect Faith should all be buried in one place, so that the future generations, having seen them all buried in one place, should rejuvenate their own faith and so that their [that of deceased] great achievements—that is the deeds which they performed for the sake of Allah—always remain in the knowledge of the people.

At the end I pray that Allah may help every sincere person in this matter and that He may kindle the fire of faith in his heart and that they may meet their death when Allah is pleased with them. *Amin*

It is appropriate that every one of our *Jama'at* who gets this treatise should make it known to his friends and acquaintances and should publish it as far as it is possible for him to do so and safeguard it for his future generations and he should also politely inform the opponents about it. And he should patiently bear the abuse of every slanderer and keep himself busy praying.

⁵⁰ No ignorant person should think that this graveyard and the arrangements for it fall under the category of *Bid'at* [an unwarranted innovation]. For this arrangement is in accordance with the Divine revelation and there is no element of human involvement in it. And no one should wonder how by just being buried in this graveyard one can enter Heaven? The idea behind it all is not that this piece of land will make anyone worthy of Heaven; rather the Word of God means that only those will be buried here who are already worthy of Heaven. [Author]

*Our Proclamation at the end is that all praise belongs to Allah Who is the Lord of the Worlds.

The humble writer

the one who is always in the need of Allah,
the Everlasting Refuge, **Ghulam Ahmad**,
may Allah forgive him and help him.

December 20, 1905

* The sentences after the star to the date is the translation of:

وآخر دعوانا ان الحمد لله رب العلمين-
الرافع خا كسار

المفتقر الى الله الصل على محمد عافاه الله ايد

٢٠ ديسمبر ١٩٠٥ء

اَلَا اے کہ ہر شکاری و پاک زاد پئے حرصِ دُنیا، مَدہ دینِ بَباد
 بدیں دارِ فانی، دِلِ خود مَبْنَد کہ دارِ دُنیا، رقتِ صد گزند
 اگر باز باشد، تَرِ اگوشِ ہوش زِ گورت، مَدائے در آید بگوش
 کہ اے طعمہٴ مَن پس از چند روز پئے فِکرِ دُنیا، دُوں کَم بپوز
 ہراں کو، مَد نیلے دُوں مُتلاست گر قنارِ رنج و عذاب و عناست
 بَرست آنکہ، بَر موت دارِ دِلِ گاہ بَریدہ زِ دُنیا، دو دیدہ براہ
 سَفرِ کردہ، پیش از سَفرِ مَوٹے یار کشیدہ زِ دُنیا، ہمہ رخت و بار
 پئے دارِ عقبے، کمر بستہ چُست رہا کردہ، سامانِ ایں خانہٴ سُست
 چو کارِ حیات است، کارِ نہاں ہماں بہ، کہ دِلِ بَکشی زِیں مَکال
 جہنمِ کزودادِ فُرتاں کَجَر ہمیں حرصِ دُنیاست، جانِ پَر
 چو آخر، زِ دُنیا سَفرِ کردن است چو روزے ازیں رہ گزردن است
 چرا، عاقلے دِلِ بہ بند در آں کہ ناگہ، و زرد بر گلِ اُو خُسناس
 بدیں قہمہ، بَستن دِلِ خود خطا است کہ ایں دشمنِ دین و صدق و صفات
 چہ حاصل، ازیں دُستِانِ دورنگ کہ گاہے بَصَلحت کُشد، گہ بَجنگ
 چرا دِلِ نہ بندی، بیاں دُستِان کہ مہرِ شس رہاند، زِ بندِ گراں
 برو، مَنکرِ انجام کُن، اے غوی! زِ سَعدی شنو، گر زِ مَن نشنوی

”عُروسِ بُود نوبتِ ماتمت“

اگر بر نکوئی بُود خاتمت“

Beware! O ye who are watchful and by nature pure
That in your greed for the world you do not ruin your
faith.

Do not tie your heart to this perishable abode,
For underneath its joys hide hundreds of woes.

If only you had full awareness
You would hear the voice from the grave saying:

'O my prey after few days
Do not agonise over the mundane affairs of the world'.

Everyone who chases this wretched world,
Is suffering from sorrow, suffering and tribulations.

Delivered is he who is ever-mindful of death
Cutting asunder from this world, his eyes set on the
right path.

Commencing his journey to God, even before his
death
Separating all his bag and baggage from this world.

Tightening his belt for the Hereafter
Discarding everything of this useless worldly abode.

Affairs of this life being a matter in vain,
It's better to withdraw your heart from this dwelling.

My dear child! The Hell of which the Holy Qur'an
informs,
Is none other than this greed for the world.

Since at last one must say farewell to it;
And since, one day, one must take this trip.
Why should a wise man tie his heart to a garden
Whose flowers are subject to a sudden withering
Autumn?

To give one's heart to this witch is a mistake,
For she is an enemy of faith, truth and purity.

What will you gain from this two-faced sweetheart,
Who sometimes destroys peacefully, and sometimes
by war.

Why not fall in love with that Sweetheart
Whose love delivers from the binding chains?

Go, and give some thought to your end, O heedless!
Listen to Sa'di, if you will not listen to me:

Time of your death shall be for you a time of joy
Provided the end comes in a state of virtue.

Appendix relating to *Risala 'Al-Waṣīyyat'* ('THE WILL')

There are certain important points regarding the treatise entitled 'The Will' which need to be published and they are given below:

1. First point to be noted is that until the *Anjuman Karpardaz*⁵¹ which is set up for administering the affairs of the graveyard does not announce that the graveyard is fully completed with respect to every necessary requirement, it shall not be permissible that the corpse of one who has fully complied with all the conditions laid down in 'The Will' be brought to be buried in the graveyard. The completion of the construction of the bridge and that of other necessary requirements must be given priority. Till then the dead body will be put into a coffin and buried in trust in some other graveyard.

2. Anyone who asserts that he/she will be bound by the conditions laid down in 'The Will', it shall be binding on him/her that he/she, while still of sound mind, should make this declaration in writing in the presence of two witnesses and entrust this document to the *Anjuman*. The testator should explicitly state that he/she bequeaths or endows one tenth of all of his/hers fixed and movable assets for the propagation of that which the objectives of the Ahmadiyya Movement aim to achieve. And it shall be obligatory

⁵¹ The executive body responsible for the affairs of bequeaths. It is part of *Sadr Anjuman Ahmadiyya*—the parent body. [Translator]

that the testator publishes this at least in two newspapers.

3. It shall be binding on the *Anjuman* that, after fully satisfying itself regarding the legal and *shar'ī*⁵² validity of the contents of the will, it issues a certificate to the testator, duly signed and sealed. And when, in accordance with the regulations stated above, a dead body is brought to the graveyard for burial the certificate must be presented to the *Anjuman*, and in accordance with the directives of the *Anjuman* and after the *Anjuman* has surveyed where the deceased can be buried, the coffin shall be buried at the spot which the *Anjuman* has specified for the burial.

4. Since the children who have not come of age all go to heaven, they shall not be buried in this graveyard except when the *Anjuman* suggests that there are special circumstances owing to which such a burial could take place. Nor in this graveyard shall be buried any relative of the deceased, unless he/she on his/her own complies with the conditions laid down in 'The Will'.

5. The body of anyone who has not died in Qadian, shall not be permissible to be brought to Qadian without a coffin and it shall be necessary to inform the *Anjuman* one month in advance, so that if the *Anjuman* is facing some accidental obstacles at the time with regard to the graveyard, it is able to overcome them before giving the permission for the burial.

6. Should, God forbid, a person who has complied

⁵² Pertaining to the Islamic Sharia (Islamic Law). [Translator]

with all the conditions laid down in the will die of plague, it shall be obligatory that his/her corpse is placed in a box and buried in trust at a separate place for a period of two years. After two years have elapsed, his/her body shall be brought to Qadian, if and when the place where the testator died as well as Qadian are free from plague.

7. It should be kept in mind that (for the burial in this graveyard) only this is not sufficient that one tenth of fixed and removable assets is bequeathed, but it is also necessary that the testator, as far as it is possible for him/her, complies with the commandments of Islam and strives for matters pertaining to *Taqwa* and Purity, is a Muslim, believes in one God, and has true faith in His Messenger. Moreover he/she does not violate the rights of man.

8. If a person bequeaths one tenth of his/her assets and accidentally dies, for instance, by drowning; or if he dies in another country from where it is difficult to bring his/her body his/her will shall remain valid and in the eyes of God he/she will be, as it were, considered buried in this graveyard. And it shall be permissible that in his/her memory a headstone—made of bricks or stone—be erected with inscription stating facts about him/her.

9. The executive responsible for the funds raised by the bequests shall not be permitted to spend them for purposes other than those pertaining to the objectives of Ahmadiyya Movement and of these the objective of the propagation of Islam will take precedence over all others. And it shall be permissible for the *Anjuman*

to augment these funds through trade and commerce with the consensus of the views of its members.

10. The *Anjuman* shall consist of only such members as belong to the Ahmadiyya Movement and are pious and full of integrity. Should it any time be felt about a certain member that he is not pious or that he is dishonest or that he is an intriguer and cunning or that he has a streak of worldliness in him, then it shall be the obligation of the *Anjuman* to immediately expel such a person from their circle and replace him by some one else.

11. If a dispute arises with respect to the bequeathed assets and funds then any cost incurred in settling the dispute shall be met from the funds made available from the bequests.

12. If a person makes a will and then, because of weakness of his faith, revokes his/her will or he/she renounces the Ahmadiyya Movement, then, even if the *Anjuman* is lawfully in possession of his property it shall not be permissible for the *Anjuman* to keep his/her property in its possession but shall be bound to return it. For God is not in the need of anyone's property or money. And in the eyes of God all such wealth is hateful and only fit to be discarded and thrown away.

13. Because the *Anjuman* deputises for the *Khalifa* appointed by God⁵³, it should be free from all traces of worldliness and all its affairs should be straight and transparent and should be based on justice.

14. It shall be permissible for the support and the help

⁵³ The Promised Messiah and his *Khulafa'* (Successors). [Translator]

of this *Anjuman*, to have its branches in far off lands which shall function under its directives and such branches shall be subsidiary to it [the *Anjuman* at Qadian]. If such subsidiary *Anjumans* are in the countries from where it is difficult to bring the dead bodies, then it shall be permissible for the local *Anjumans* to bury the deceased in their respective countries. And in order to have Divine reward such a person should before his/her death bequeath one tenth of his/her property. The local *Anjuman* of a country shall be entitled to own the funds raised by bequeaths made in that country. It shall be preferable that such funds are spent for the religious needs of that country. However, it shall be permissible that, in view of certain requirements, such funds should be sent to the *Anjuman*, the headquarters of which are at Qadian.⁵⁴

15. It is mandatory that the location of this *Anjuman* remains at Qadian, because God has blessed this town. And it shall be permissible for the *Anjuman* to build sufficient offices for its prospective future needs.

16. There should always be two such members of the *Anjuman* who are very well versed in the knowledge of Qur'an and Hadith and who have acquired the knowledge of Arabic language and who are also well versed with Ahmadiyya literature.

17. God forbid if there is a person who makes a will in accordance with the treatise *Al-Wasiyyat* [The Will] suffers from leprosy whose physical condition is such

⁵⁴ The Promised Messiah has used the word 'headquarters' and has explained it in Urdu. We have not translated the Urdu expression *Markaz Muqami* which means local headquarters. [Translator]

as is not suitable that he/she [that is his/her dead body] should be brought to this graveyard, then in view of the obvious precautionary measures it shall not be proper that he/she should be brought to this graveyard. However, if such a person has kept his/her will intact and lived up to it, then that person shall have the same station as is reserved for those who are buried here.

18. If there is a person who has no property, moveable or fixed, yet it is an established fact that he is virtuous, a dervish, God fearing, a genuine believer and has no element of hypocrisy and worldliness, nor falls short of total obedience, then he, too, by my permission, or after me, with the consensus of the *Anjuman*, can be (after his/her death) buried in this graveyard.

19. If there is such a person who has been condemned by Divine Revelation he/she shall not be buried in this graveyard, even though he/she gives the bequeathed wealth as a contribution.

20. God has made an exception in my case and the case of my wife and children. All other men and women must comply with these conditions; and whoever objects will be accounted a hypocrite.

These are the obligatory conditions which have been mentioned above. In future only that person who complies with these conditions shall be buried in this *Maqbara Bahisht*⁵⁵. It is possible that there may be persons, who are overborne by the element of suspicion and make me, with respect to this project, a

⁵⁵ The graveyard fit for those who are in the eyes of God worthy of Heaven. [Translator]

target of objections and regard this arrangement as based on selfish reasons or judge it as a *Bid'at*⁵⁶. But keep it in mind that these are the Works of God, the Mighty, and He does what He wishes. Indeed He has willed that by this scheme He shall distinguish between the hypocrite and the believer. And I too feel that those who, having been informed of this Divine programme, immediately and without hesitation become anxious to subscribe the tenth part of their property in the way of Allah—nay, they even show greater fervour in the cause of Allah—set a seal [of approval] on their faith. Allah says: **الْم: أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا:** "Do the people think that I [Allah] should be pleased only by their word of mouth; "We have believed" and it is not yet time that they should be tried. And this trial is nothing. The disciples of the Holy Prophet were tried by the demand that they should sacrifice their lives and they offered their heads to be cut off in the cause of Allah. Then how far away from the truth is the thought that why not all and sundry should be allowed to be buried in this graveyard without their having made any sacrifices. If such doubts were justified, then why did God Almighty lay down the foundation of trials in every period? In all times He has wished to distinguish the corrupt from the good. Hence even now He did it so. At the time of the Holy Prophet^{sa} God had held in store even very minor trials, as it was the practice that

⁵⁶ Unwarranted innovations. [Translator]

⁵⁷ I am Allah the All-Knowing. Do men think that they will be left alone because they say, 'We believe', and that they will not be tried? (Al-'Ankabut 29:2-3). [Translator]

no one should seek any kind of advice unless, before doing so, the person in question offers a *Nadhrana*⁵⁸ to the Holy Prophet^{as}. Thus in this there was a trial for the hypocrites. I too feel that in the trials of today the faithful of the first order who have in reality given precedence to faith over the world will be distinguished from others and it shall be proved that they have honoured the pledge they made in *Bai'at* and manifested the fact that they are true in their faith. No doubt this institution [of *Wasiyyat*] will be very hard on the hypocrites by which they will be exposed and after their death, whether they are men or women, they will certainly not be buried in this graveyard. ⁵⁹ *فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا* But those who excel in this matter will be accounted among the righteous and till eternity God's blessings will envelope them.

Finally, it needs to be reminded that the days of calamities are near and a severe earthquake that will turn the earth upside down is imminent. Hence those who, before witnessing the Divine chastisement, shall see to it that their being of those who leave the World for Allah is established and shall also prove how sincerely they have obeyed my commandment, will be written in His Book as those who are the first and foremost in their spiritual rank. And I say to you, truly and sincerely, that the time is near when a hypocrite who, having loved the world, evaded this commandment will at the time of chastisement cry

⁵⁸ Anything given as a gift to a holy person, specially the Holy Prophet^{sa}. (Translator)

⁵⁹ In their hearts was a disease, and Allah has increased their disease to them. (Surah Al-Baqarah 2:11) [Translator]

and say, 'I wish I had given all that I possessed—all my movable and fixed assets—in the way of God so that I were saved from this chastisement.' Remember, after witnessing this punishment faith will be of no use and alms and charity will be in vain. Look, I warn you of an imminent chastisement of God. Make haste and stock up on your [spiritual] provisions so that they may serve you. As for me, I have no intention to take possession of your wealth. Rather you shall give to the Anjuman your wealth for the propagation of the Faith and shall be rewarded with a life in Heaven. There are many who, for their love of the World, shall ignore my commandment but shall soon be taken away from this world—then at the last hour they shall cry out ⁶⁰هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ.

Peace be on one who follows the guidance.

The humble one the author
Mirza Ghulam Ahmad

who has been sent as **Promised Messiah** from God Almighty.

January 6, 1906.

(The newspaper *Al-Hakam*, Vol.10, No.2 dated January 17, 1906)

⁶⁰ 'This is what the Gracious God had promised and the Messengers spoke the truth.' (Yasin 36:53). [Translator]

In the name of Allah, the Gracious, the Merciful
We glorify Him and pray for His Holy Messenger

**MINUTES OF THE FIRST MEETING OF
THE MAJLIS MU‘TAMADIN
SADR ANJUMAN AHMADIYYA
HELD ON JANUARY 29, 1906 A.D.**

IN ATTENDANCE WERE:

- Hadrat Maulawi Nuruddin Sahib. President
- Khan Sahib Muhammad ‘Ali Khan Sahib.
- Sahibzada Bashiruddin Mahmud Ahmad Sahib.
- Maulawi Sayyid Muhammad Ahsan Sahib.
- Khawaja Kamalud Din Sahib.
- Doctor Sayyid Muhammad Hussain Sahib.
- The Secretary of the Board

Since it was most urgent and essential to issue some instructions and give permission regarding certain matters, and since there was no time to inform members living outside Qadian, this meeting, after the approval of the by-laws, was held with the permission of Hadrat Imam^{as} [The Promised Messiah^{as}].

The following matters were finalized in the meeting.

1. It was resolved that a draft of the proposed *Wasiyyat*... be approved.
2. It was resolved that for the time being eight hundred copies of the draft of *Wasiyyat* should be printed. Moreover, it should also be published in *Al-Hakm* and *Badr*.
3. It was resolved that the following directions be sent to the testators for compliance. Moreover, the said directions should also be printed on the *Wasiyyat Form* under the main text.
 - a. If need be, the testator may ask for the draft of the *Wasiyyat*, copy it on a plain paper and where there are blanks in the draft fill them in as required by his/her personal circumstances. For writing the Will strong and durable paper should be used.
 - b. Wherever possible, the *Wasiyyat* should be registered

and heirs or, where applicable, those who have jointly made the Will,⁶¹ should put their signatures on the Will as witnesses and along with them two respectable persons of the town/city or village should be made witnesses to the Will.

- c. The *Musi* and the witnesses, whether literate or illiterate, besides signing or affixing their seals, must also append their thumbprints on the Will. Those who are literate should also sign the Will. Men should append their left thumbprint while woman should append their right thumbprint.
 - d. If the testator can write, he should personally write the Will.
 - e. The Will need not be on the Govt. Stamp Paper.
 - f. If there are exceptional circumstances requiring a legal advice, then he/she [the testator] should contact in writing the legal advisor of the *Anjuman* and seek his advice.
4. The landowners of Punjab, who fear that there are obstacles in doing *Wasiyyat*, it would be appropriate for them to gift, in their life, to the *Anjuman* the portion of the piece of land that they like to specify in their Will. The Gift Deed should also be signed by their closely related heirs (if any) showing their consent. It is obligatory that the Gift Deed be registered. The ingress and regress of gifted property should be in the name of *Majlis Mu'tamadin Sadr Anjuman Ahmadiyya*. Whenever they acquire additional property, they will have to follow the same procedure as above.
5. Should there be any difficulty in doing the *Wasiyyat* or executing the Gift Deed mentioned in Resolution No. 4, the market value of the property which they wish to bequeath be assessed or the said property be sold and the cash amounting to the value of the assessed property or the cash received

⁶¹ In the beginning it was permissible for several individuals (such as members of a family) to make a joint Will. Later this practice was dropped. [Translator]

after the sale of the [bequeathed] property should be deposited with *Majlis-e-Karpardaz* responsible for the running of the affairs of the graveyard. Whenever such *Musis* acquire additional property, they shall have to follow the same procedure with that as well.

6. Those who do not possess any property but have some means of income should contribute at least one tenth of their income to *Sadr Anjuman Ahmadiyya*. It is up to them to include in the one tenth of *Wasiyyat* the contributions they are already making to the *Jama'at* or keep it separate. If they wish to include whatever they are paying now, then they should keep sending their contributions as they are doing now, and, after subtracting this amount, the balance should be sent to Financial Secretary of the *Majlis-e-Karpardaz*. Other correspondence may be addressed to Secretary of the Council. However, they shall have to make a Will that after their death, one-tenth portion of their property, which they have left behind, shall be given to the *Anjuman*.
 - a. **Note:** Those who would like further legal information about *Wasiyyat* or Deed of Gift in favour of *Majlis-e-Karpardaz*, may write to before actually writing the statement of *Wasiyyat* or Deed of Gift.
 - b. **Note:** Under special circumstances, this may be settled with the *Majlis-e-Mu'tamadin*, through correspondence.
7. All contributions, whether related to the Cemetery or those that are sent for the announcement of *Wasiyyat*, as mentioned above, should be sent only to The Financial Secretary, Executive Council of Cemetery, and not to anyone else, nor at any other address.

Muhammad 'Ali,...Secretary January 29, 1906 C.E.

Nuruddin July 01, 1906 C.E.

Signed **Mirza Ghulam Ahmad**

(The Promised Messiah and Mahdi^{as})